UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

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Science—A World Method

By CURTIS W. REESE

Tomb for a Poet

A One Act Play for Easter

By JAY G. SIGMUND

Comments from Geneva

By SYDNEY STRONG

Is Conscience Superior to State?

By LUTIE E. STEARNS

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The Field

"The world is my country, to do good is my Religion."

The Green International

On Monday, February 15, 1932, a group of students at the University of Wisconsin formed an absolute pacifist society to be known as The Green International. Its purpose is, in outline: first, absolute pacifism is an essential part of patriotism, therefore the members refuse participation in any organized armed conflict or war; second, to urge its members to join organizations like the Fellowship of Reconciliation or War Resisters League; third, to take action during a conflict; fourth, to work out a technique of action for pacifists during a war.

The present warlike activities in the Far East have become a menace to world peace and deny the spirit of international agreements for peaceful settlement. The disputes over Manchuria and the attack upon Shanghai by Japan threaten to draw the peoples of the world into organized slaughter on a gigantic scale. We who place our reliance solely in the peace system urge this immediate program of action in the Sino-Japanese conflict.

1. To extend significant gestures of friendship to the Chinese and Japanese people, especially the peace groups, through letter and telegram.

2. Influence our Congressmen and President to actively engage in bringing about a peaceful settlement of the dispute, and to refuse loans or ammunitions to both countries.

3. Encourage a moral judgment in legal form by the World Court. To cooperate with the League of Nations in a diplomatic boycott and an economic boycott against both countries if they refuse to cease warlike activities. This last is not to include foodstuffs.

4. A sturdy resistance against the growing hatred of the Japanese on the part of the United States, and against the cry for war with Japan.

5. The refusal of the individual to sanction or participate in any war or any organized armed conflict fully aware of the risks that such refusal involves.

We urge the students of America to form similar groups on their campuses and organize those who are willing to abandon the suicidal system of militarism, and to build up the agencies of peace. Absolute pacifism cannot divorce itself from social injustice, to mean anything it must be a life philosophy. Students of America—unite! Stand resolutely against war. Work for peace with justice.

To dramatize the peace movement Paul Poiret has designed the Green Shirt for pacifists the world over. This is the official garb of The Green International and may be obtained from the New History Society, 132 East 65th Street, New York City.

Information and suggestions solicited.

Sincerely,
JUNIOR T. WRIGHT, *Chairman.*
The Green International,
University of Wisconsin.

(*Continued on page 47*)

UNITY

"He Hath Made of One All Nations of Men"

Volume CIX MONDAY, MARCH 21, 1932 Number 3

BUILDERS

When we build, let us think that we build forever. Let it not be for present delight nor for present use alone.
Let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them,
"See! This our Fathers did for us."

—John Ruskin

The last hour of Goethe, when he asked the servant to open the shutter of his bedroom window so that there might be "more light," is one of the most famous death scenes of history. It took place just one hundred years ago, on March 22, 1832. Hence the centenary celebrations now being held throughout the world! For Goethe was one of the universal men! Alone of all moderns, his genius flourished with the variety and exuberance of the great figures of classic Greece and the Renaissance. As the author of "Faust," Goethe must ever be ranked with Homer, Virgil, Dante, Shakespeare, Milton, as one of the half-dozen supreme immortals in the realm of poetry. But he was more than an author of a surpassing epic, great poetic dramas, world-famous novels, lyrics, ballads, and philosophies. As his mind compassed the whole field of literature, so it compassed as well the whole field of human interest and action. Goethe was a scientist who, by his discovery of the intermaxillary bone, his analysis of the metamorphosis of plants, and his theory of the transformation of the vetrebrae into the skull, holds high place in the history of biological evolution. He was a statesman who conducted for more than a generation the public affairs of the Duchy of Weimar. He was an artist and critic who, by his quickening influence, restored to modern life appreciation of the architecture and sculpture of the ancient world. He was the associate of Herder and Jacobi, and of Fichte and Schelling, and thus one of the leaders of the idealistic thought of the last century. Not only universal, Goethe was also eternal—as modern at the end as at the beginning! Born in 1749, nearly a half-century before the French Revolution, he carried into the fourth decade of the nineteenth century not a trace of the dead days from which he sprang. The most vital of men, he lived life to the full, moved happily with its onsweeping currents, and died crying for "more light." And what he left as the heritage of the ages, must ever be cherished among the richest treasures of mankind!

A month ago, in the issue of UNITY for Monday, February 22nd (see page 364), we wrote as follows about the Japanese in Shanghai:

> The Shanghai problem is evidently going to be settled—may indeed be settled before this note is printed. The Japanese ships and men will withdraw, the world will acclaim a great victory for peace in general and the League of Nations in particular—and Manchuria, quite forgotten, will be joined to Korea as a part of the Mikado's empire! Is it not precisely this result, accomplished in precisely this way, which took Japan to Shanghai in the beginning?

Recent events are rapidly and surely justifying this prophecy. Japan, at last getting the military situation well in hand in Shanghai, has graciously consented to consider peace. Before this note is published, the fighting may well be suspended, and the Japanese, with a fine gesture of concession, withdrawing to their ships. Hurrah!—a great victory for the League, world public opinion, and all the rest! Which is all the veriest rot! Months ago, 'way back last September, please remember, Japan entered Manchuria, with the deliberate design of taking over this vast country. Early in November, or late in October, the League issued an ultimatum ordering the withdrawal of all Japanese troops not later than the 16th. The Mikado's government paid no attention to this or to any other order. On the contrary, the government went right ahead and took over the entire territory with all its millions of inhabitants. Then, this conquest completed, Japan suddenly switched her armed attack to Shanghai, and there, under the camouflage of a battle much fiercer and more costly than she anticipated, proclaimed the independence of Manchuria under a puppet Chinese government, every string of which runs straight to deft fingers in Tokyo. This accomplished, apart from matters of military "face-saving," Japan does not care what happens at Shanghai. She has got exactly what she set out to get, and naturally is satisfied. But the world should not be satisfied—nor deceived. This tragic episode will not have been in vain, if we understand exactly what has happened, and prepare forthwith to find the means of preventing any future recurrence. The dikes of peace are weak, and the sea of armed violence has broken through. How can the dikes be so mended that they

will hold when beaten upon by another storm? And how can Manchuria be returned to China?

Is President Hoover's stock rising? We think it is—at the same moment, by the way, that the stock of various Democrat candidates for the presidency is rapidly falling! The appointment of Judge Cardozo to the Supreme Bench, for example, whether voluntary or forced by Senator Borah, has given Mr. Hoover an enormous boost in the estimation of his countrymen. More important, because more sustained and touching more directly the central issue of the economic collapse, is the series of actions taken by Congress to stem the tide of ruin. Conspicuous among these is the creation of the Federal Reconstruction Board, headed by Mr. Dawes, a curiously popular figure. Next is the Federal Reserve banking bill sponsored by Senator Glass, but redounding to the greater glory of the President. The anti-hoarding campaign, coupled with the idea of the "baby bond," is another excellent move. It is our own conviction that no one of these policies is of any fundamental value. The source of our ailments is only partly on this side of the Atlantic at all; and these measures, as applied to our own ills, are hopelessly inadequate. Such action will not appreciably change the present deplorable situation. But this is *action*—that is the great thing! After months of futile floundering, of optimistic talking always promptly refuted by events, something is at least being done. This comforts the people, encourages them, eases their awful tension of anxiety and fear. It seems like leadership. If conditions improve, President Hoover will now promptly get the credit. If, as seems more likely, they remain about the same, then it will be said, "Well, the President did what he could!" It is for reasons of this kind that we have the feeling that the White House is "looking up." All of which makes the more mysterious the persistent refusal of Mr. Hoover to call Congress into special session months ago!

Let our "wet" friends take comfort! The Constitution can be amended, after all. The Norris "lame-duck" amendment has passed both houses of Congress by overwhelming votes, and is now referred to the states for ratification. Before official notification had been received from Washington, the Legislature of Virginia had proudly taken first position among the ratifying states, and others are now expected to follow in rapid succession. Long before the termination of the seven-year period allotted by the Congressional resolution, the necessary three-fourths of the states will have been secured, and a much needed change in the government at last achieved. So it is all nonsense to say that the Constitution cannot be changed if the people want it changed. If our "wet" friends, whining and whimpering about a glass of beer in days of world-wide catastrophe and ruin, really want to settle this Prohibition question according to their own appetites, the way is wide open to them—as wide open as they want the country itself to be. All they have got to do is to follow the very simple and patient example of Senator Norris—namely, pass a resolution through both houses of Congress calling for the repeal of the Eighteenth Amendment, and submit this resolution to the forty-eight states for ratification. If the people are with them, as they were with Senator Norris in his "lame-duck" proposal, nothing can stop this amendment repeal. But they are *not* with them—the "wets" know perfectly well that they are not! And this is the reason why the "wets" talk so much about the impossibility of getting rid of Prohibition, and try so desperately to find some other way of securing their ends and thus nullifying the popular will. Let's have a referendum, they say! All right—let's have the referendum that the "drys" put through twelve years ago, the referendum provided by the Constitution itself—namely, a new amendment. As a matter of fact, the "wets" won't meet this issue because they can't. So why sympathize with poor sports who won't play the game because they can't win?

The highly sensational Lindbergh kidnapping case has stirred up all afresh the passion for severity of punishment as a deterrent, or preventive, of crime. No punishment would seem to be too severe for an offense as monstrous as that of stealing a little child. Hence the demand that kidnapping be classified with murder and made a capital offense! But nothing could be more unwise than this, as Clarence Darrow points out in his recent autobiography. For primary in kidnapping cases is the life of the child, which always is in great hazard. But this hazard is enormously increased if the kidnapper is made to feel that his punishment will be no worse, because with the death penalty it *can* be no worse, if he is captured with the child dead than if he is captured with the child alive. If an agonized mother is ever to receive back her offspring, there must be a premium on the health and life of the child, and that premium is removed if the thief knows that, in event of capture, he will be put to death for stealing the child, even though the child has not been killed. Furthermore, the extreme penalty of the law will not make kidnapping unpopular. Severity in dealing with crime never has prevented crime in the past, and does not do so today. The latest instance is the Baumes Laws in New York State, which, among other things, prescribes life-imprisonment for a fourth offense of felony. This is a terrible punishment—and, if terror can reduce crime, then certainly felonies should have begun to disappear in New York. But nothing of the sort has happened. On the contrary, the situation is worse than ever. And today the Legislature is busy

passing bills revising the Baumes Laws, and repealing altogether the mandatory life sentence for fourth offenders. No, crime is not a simple matter of "making the punishment fit the crime." This may be all right for Gilbert and Sullivan's land of Titipu, but not for the enlightened societies of our own day. Crime goes back in origin to psychological states, economic conditions, inner-motives of purpose and endeavor. It must be treated scientifically, and not vengefully.

JOHN PHILIP SOUSA, dead on March 5th last, was a talented musician and a sincere and charming man. His great achievement was raising the music of the brass band to the level of a popular art, and the ordinary "march" to recognition and esteem as a musical form. It is perhaps not too much to say that Sousa, "the march-king," did for the march what Johann Strauss, "the waltz-king," did for the waltz. But there is another and more serious side to Sousa's work which does not touch the man himself, but does very definitely touch the larger problem of society. Richard Le Gallienne has written a somewhat famous poem beginning, "War, I abhor," in which the poet records his utter opposition to war, and then confesses his utter surrender to it when he hears the music of the band and the marching feet of soldiers. It is the camouflage of war that betrays us all—the uniforms, the flags, the trumpets, the pomp and parade, the circumstance and ceremony of soldiery. Our reasoning faculties are suddenly drugged, so to speak, and we become hopelessly entangled in primitive emotions. Now to this camouflage of war, John Philip Sousa contributed more effectively than any other man of his day. He had the knack of writing marches which moved the feet and stirred the heart. These marches swept through the nation like a magic elixir, and turned us all into martial fanatics. It was to Sousa marches that the nation went to war against Spain in 1898; it was to Sousa marches that the nation engulfed itself into the blood bath of 1917-18; it was to Sousa marches that an entire generation was drilled and drugged into militarism. To say this is not to charge the great bandmaster with any deliberate conspiracy against the cause of world peace. Sousa was a simple man who did what he was born to do, and did it well. But it is a timely thought that the best intentions and the most delightful talent frequently lead to the most dire results. War could not survive a decade if its skeleton horror were not dressed up in the trappings of beauty. And Sousa did much of the dressing up!

Science—A World Method

In building a world culture it is necessary to develop world ideas, purposes, and methods that transcend parochial, provincial, and continental differences. In the past the world has been dominated by divisive ideals, purposes, and methods. In other times, when wide travel and frequent communication were rare, it was natural that people should live in a rather narrow cultural sphere. The outsiders—that is, foreigners, aliens, gentiles, barbarians, infidels—were looked upon with suspicion. Their ideals, purposes and methods marked them as different and inferior.

Two of the most powerful influences in the life of a person or a people are religion and nationalism. Unfortunately, the large effect of both religion and nationalism has been, on the whole, devisive. There have been instances of the absorption of minor cultures by larger religious and national cultures, but such spiritual and patriotic conquests have only increased the pride of the conquerors and deepened the chasm that separated them from other major cultures.

The ill effect of proselytizing is well known. The classic indictment of it is in Matthew 23:15:

> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

That nationalism is divisive no one can deny. Stephen Decatur gave the classic utterance in defense of it:

> In her intercourse with foreign nations, may my country always be right, but right or wrong, my country.

But people are not to be condemned too severely for their narrow religious and national loyalties. Not until recent times was there developed a way of approach to problems that was capable of universal application. That way is the *scientific spirit and method.* It would be difficult to over-estimate the significance of the scientific way of life. Men of the scientific mind from all parts of the world are in general accord regarding scientific procedure. Science is the greatest force in the world today for the unification of mankind. We do not claim that science is the last word in the understanding of life, nor that it is free from errors. What we mean is that science offers a way of approach to all problems that not only lends itself to becoming universal but is now the standard method of inquiry throughout the world. It is desirable, therefore, that persons who are interested in building a world culture should understand thoroughly what is involved in the scientific way of life.

The first essential is an unbiased, objective attitude of mind. This attitude is to be pushed to the utmost limits. The suggestion that some minds are so open that they never close on anything is more clever than wise. When a mind is closed on anything, further growth in that direction is impossible. The doors of the mind should always swing open. We should never

consider any subject closed forever, nor should we ever consider any idea too radical or too conservative for further consideration. Having committed ourselves to the open door policy for the mind and subordinated our bias to objective facts, we are now ready to proceed further along the scientific way.

The next step is observation. The first concern of the scientist is not how things should happen, but how, in point of fact, they do happen. What are the many phases of a given occurrence? What prior situations seem connected with it? What are the accompanying phenomena? What are the results? It requires discipline to include in one's observation the things that one may not want to find. Observations must be as complete as situations will permit.

Not only must there be careful observation, there must be equally careful recording of observation. The best of minds forget, hence the necessity for an objective record of observation. Moreover, through the years, the accumulation of records is important.

After observations have been made and recorded, then the data are compared and classified and converted into hypotheses. An hypothesis is regarded as a temporary description of the facts observed. The scientist, then, puts his temporary conclusions to the test of experiment under conditions of control or to the test of statistical data covering a wide area of time or space. If the hypothesis stands up under the process of verification, then—and then only—does the scientist settle down more or less into the comfortable lap of a theory.

But even this comfortable position may soon have to be abandoned. Almost any day new observations or experiments may explode the theory. While the theory holds it is given severe tests in the actual experience of living. Failure of the test in the experience of competent people creates a presumption against a theory, but the final test, in so far as there is a final test, is not the experience of even the most competent people but the critical experimentation of men who have undergone the discipline of science—that is to say, *not experience but experiment* is the most valid test of a theory.

How different is this method of the scientist from the way typical religionists and patriots arrive at conclusions! "The faith once for all delivered to the saints," or the law once for all laid down by the fathers, may satisfy the devotees of a cult, or provincial citizens, but no such authority can satisfy persons who are becoming conscious of their membership in humanity and of their citizenship in a world order.

Men of the open-mind, men who feel that "above all nations is humanity," men who want to build a world culture and who know the divisive effects of ethnic religions and national loyalties, now have in science a method that will over-arch minor differences and under-gird world culture.

CURTIS W. REESE.

Jottings

It was a commentary on our American civilization when the distracted Lindberghs had to abandon the police, and appeal to the racketeers and gangsters to find their stolen child.

From the New York *Times,* March 5th, page 1:

(a) "The League of Nations voted unanimously yesterday for a resolution calling on Japan and China to cease hostilities at Shanghai."

(b) "The Japanese landed 35,000 more soldiers (at) Shanghai, and were fighting at Taitsang."

L'Ami du Peuple, of Paris, has the right idea. The firing at Shanghai is a sustained salute to the Disarmament Conference at Geneva.

Advertising has swamped our newspapers and magazines, captured the radio, seized the walls of city buildings, invaded the beauty of the country-side, and now rings us up on the telephone. What are men going to do with this pest? Why not blot it out like any other scourge?

A thousand boys, voting on most popular books, chose the following list, which seems to us excellent:

Mark Twain's "Tom Sawyer," Stevenson's "Treasure Island," Mark Twain's "Huckleberry Finn," Wiss's "Swiss Family Robinson," Defoe's "Robinson Crusoe," Parkman's "Oregon Trail," Stevenson's "Kidnapped," Dana's "Two Years Before the Mast," Pyle's "Men of Iron," Kipling's "Captains Courageous," Tarkington's "Penrod," Blackmore's "Lorna Doone," Cooper's "Last of the Mohicans," Scott's "Ivanhoe," London's "The Call of the Wild," Dumas's "The Three Musketeers," Wallace's "Ben Hur," Verne's "Twenty Thousand Leagues Under the Sea," Kipling's "Jungle Books," and Dickens', "A Tale of Two Cities."

DEFINITIONS: (5) *Army.* Yours?—the nation's gallant defenders; the other fellow's?—bandits!

J. H. H.

Tuning Fork

All nature's ever mine
For God's her true Creator,
A poem that is divine.

Her various paths, each light
And shade a tuning fork,
The eye and ear can sight;

And nature seems to make
My love a pledge to her;
It keeps the soul awake.

ELIZABETH VOSS

Tomb for a Poet

A One Act Play for Easter by Jay G. Sigmund

Characters

Joseph of Arimathea—Who gave his Tomb as a Resting Place for the Body of Christ.
Clopas—A Jew; a friend of Nicodemus and Joseph.
Mary—The Mother of Christ.
Mary Magdalene
Mary—The Wife of Clopas.
Nicodemus—A Rich Jew.
Pontius Pilate—The Governor.
Two Soldier Servants or Bodyguards of Pilate.
Place—A Road Near Calvary.
Time—The Day of The Crucifixion.

The Play Opens

(Pontius Pilate, in all the regalia of his office and accompanied by two soldier-guards, is standing in the roadway at the foot of Golgotha. Several large boulders are near. Trees in the distance. He has secretly come to watch the crucifixion at a safe distance, feeling that it would be wise to thus be acquainted at first hand with what had happened rather than trust to his spies. The noise of the mob can be heard on the far-away hill. Between the surging of the voices can be heard an occasional clap of thunder. Pilate peers into the distance and then with a shudder of disgust draws his mantle about him and turns to one of his soldier-servants.)

PILATE: Let us away. It is over. They are taking him down from the cross. We must not be seen here.

FIRST SERVANT *(a burley, bearded man in a soldier's dress and a powerful voice):* Yea, Master, thou art right. We must return to the palace. They have made away with the Nazarene and 'twill do us no good to be found watching such a piece of business.

SECOND SERVANT *(also in soldier regalia, but a smaller man with a milder manner):* Certain it is that all is over. I can see *(as he peers toward Golgotha)* that they already have taken The Christ from the cross. But look, who comes here?

(Suddenly there appears Joseph of Arimathea. He is a bearded Jew in an orange tunic. Obviously he is much excited, and following close behind him is Clopas, another older, bearded Jew. They rush up to Pilate and bow very low.)

JOSEPH OF ARIMATHEA: Great Governor, I would a word with thee.

PILATE *(impatiently):* Well, go on, what wouldst thou?

JOSEPH OF ARIMATHEA *(excitedly):* They have crucified The Christ and now they take Him from the cross. The women are weeping for they know not where to lay His body.

PILATE: Why waste my time, fool? What has that to do with me? Let us be off! *(Turns to his servants with a gesture of impatience.)*

JOSEPH OF ARIMATHEA *(beseechingly):* But, Great Pilate, I implore thee, listen. I have a tomb, long ago hewn in a flint cliff. It was cut there by three slaves and was to hold my own body at death. I now ask that I be allowed to take the body of Jesus and lay it in this tomb.

PILATE *(curiously):* And why, I pray thee, shouldst thou care so much as to what becomes of the body of this vagabond poet-carpenter? It seems strange that thou shouldst be so concerned.

JOSEPH OF ARIMATHEA: Ah, Sire, I am not surprised that thou shouldst so question me. That it is strange I must admit, but when He was alive and preaching in my village I often listened to Him and was charmed by the things he taught. Now that he is dead, I have grown weak to think of His face distorted by pain, and I cannot bear to picture the vultures and worms feeding on this man who has voiced such prophecies and performed such miracles. I am not yet old. It may be long ere I have need for this tomb. I pray thee, Great Pilate———

PILATE *(interrupting and pointing to Clopas):* And who is this man?

JOSEPH OF ARIMATHEA: A neighbor. A fellow townsman.

CLOPAS *(nervously and with sidelong glances at Joseph):* It is as he says, Great Pilate. I am a friend. A neighbor who would fain be of assistance. I am a very humble man—an obscure person, but I add my poor pleadings to what my friend has just offered. I pray thee, Great Emperor, grant my companion's request.

PILATE *(wrapping his mantle about him with a gesture of impatience as he turns to his servants):* Well, so be it. Take the body and put it in the tomb and see that it is well sealed. I marvel at thy strange desire. Furthermore, I must admit I suspect thy motives bode nothing good. What thou couldst expect to gain by giving over thy tomb to the body of this mad poet, I can not guess. *(Turning to Clopas)* Watch thy friend. He seems to be full of good motives, but it may be but the symptoms of some form of madness. *(Laughs.)* Come *(turning to the servants),* let us go.

(Pilate leaves with his two servant-soldiers and at that moment there is another clap of thunder in the distance.)

JOSEPH OF ARIMATHEA *(turning to Clopas and placing his hands on Clopas' shoulders):* My good friend, I must go and join the women at the cross. Stay thou here. I will return soon and bring them, but first we shall lay the Christ in the clean tomb in the flint cliff. Mary, his Mother, must not remain there. Neither must Mary Magdalene and thy wife, Mary. When I have had the body placed in the tomb, I will leave soldiers to seal and guard it, and then I will join thee. Tarry here. Be not impatient.

(As Joseph is speaking Clopas eyes him with suspicion, but humbly bows and rubs his hands. There is a strange leer on his face. It is evident that he does not half believe Joseph, and is very jealous of the role Joseph plays. At last Joseph has finished and Clopas speaks.)

CLOPAS: 'Tis well, good neighbor. Be on thy way. *(Exit Joseph.)*

(No sooner has Joseph left than Nicodemus enters. He is bearing in caskets great quantities of myrrh, spices, aloes and rich ointments. He is a huge, bearded man. He is surprised to see Clopas, yet greets him cordially.)

NICODEMUS: My good friend! I am indeed delighted to see thee. How happens it that thou art here?

CLOPAS: I have been caught up in the excitement

of the day. I came here with our neighbor, Joseph of Arimathea, to speak with Pilate. The great governor was watching at this spot. Joseph asked Pilate's permission to lay the body of Jesus in the tomb which he had hewn for himself. *(Nicodemus recoils when he hears this, and a scowling shadow of jealous disappointment comes over his face.)* Joseph is, as thou knowest, a great man to make a show. *(Seeing Nicodemus' nod of understanding and having already sensed the jealousy of the man before him, Clopas drops his voice to a confidential tone.)* I fear something, good neighbor. It may ill become me to say this but I know I can speak in confidence to thee, but the truth is I fear Joseph is doing this only to make an impression on Mary, the Mother of Jesus, and mayhap also Mary Magdalene. As I say, it pains me to speak thus, but I have deep misgivings and I feel free to reveal them to thee, my friend.

NICODEMUS *(warming to the subject, and apparently greatly relishing it):* My friend, thou art a good and wise man. Thou knowest that thou mayest confide in me without fear. For a long time I have felt as thou feelest about our neighbor, Joseph. Why, after all, should he have secretly become a disciple of Jesus? I suspected his motives all along. Why should he leave his business and go about the country, following this Galilean? I have pondered on it much. Yea, I now know thou speakest wisely. Ah, it is a pity. And thy wife, is not she too a follower of Jesus?

CLOPAS: Oh, betime she went with the other women, but only for company. *(Looks perplexed.)* But why speakest thou of my wife, Mary?

NICODEMUS *(lifting his eyebrows):* Oh, I meant nothing, my friend. I only spoke of her because I once saw her with the women in a crowd. However *(leers suggestively),* I did not at all like the way Joseph of Arimathea kept looking at her that day. Oh, she paid no attention to him, but it was most plain that he was anxious to have her see him when he chanted hymns with the other disciples.

CLOPAS: I tell thee, friend. I do not at all like the whole thing. I am a poor man and have no riches with which to draw attention to myself on such an occasion as this. Neither would I if I had the riches. I am a quiet man. But think not that I am jealous of anyone. Thou comest laden with myrrh and ointment for the dead, and it is naught to me. I know thy motive is good. Why thou couldst buy and sell Joseph of Arimathea a dozen times and yet he tries to outdo thee and all others by the lavish gift of a tomb for The Christ. He is as a peacock that struts in the sunlight!

NICODEMUS *(peering up the roadway:)* Ah, here comes Joseph now! I have a plan. Tell me, was Pilate well impressed by Joseph's offer of a tomb for The Christ?

CLOPAS *(sensing the import of the question and answering eagerly):* No! No! Pilate evidently saw through the man. I was fearful for a time he would refuse permission to obtain the body. He said he could not understand why one would do so much for a vagabond poet.

NICODEMUS *(excitedly):* Now hurry. Ask no questions, but hasten to Pilate. It is only a short distance. Pilate will remember thee. Tell him thou dared not speak before, but thou hast reasons to think that Joseph of Arimathea is giving his tomb to be used as a resting place for the Christ for no good! Say not too much but hint in such a way that he will fear Joseph's motives. Remember, only hint! It is always a dangerous thing to be too sure of anything. It may cause trouble later if questions are asked. Never say too much, my friend. Only hint. Pilate will do the rest. Now begone. When Joseph returns, and he and the women are near, I will hold him in conversation until thou returnest. I will say that thou hast gone for more myrrh. I shall keep the women, too. There are stones by the roadside upon which they may rest. Now begone for here they come!

(Exit Clopas, and in a moment Joseph of Arimathea enters, coming down the roadway with Mary, the Mother of Jesus, Mary Magdalene and Mary, the wife of Clopas. The women are all attired in the traditional robes of the time. Joseph of Arimathea is supporting Mary, the Mother of Jesus, as they walk and the two other women follow after. The women are weeping. As they come near, Nicodemus puts down the caskets of myrrh and ointment by the roadside, and approaches Joseph with a smile and arms outstretched.)

NICODEMUS: Ah, my neighbors, I greet thee. I am full of sorrow and compassion for thee. In my weak way I try to do all in my power. See *(pointing to the caskets by the roadside),* here is a hundred worth of myrrh, ointment, and aloes for the body of thy dead. What more can one do?

JOSEPH OF ARIMATHEA *(embracing him cordially while the women form a weeping group, huddled together by the roadside):* Ah, good neighbor, thou comest in an hour of need. We have left the body of The Christ in a tomb which I have provided. Later we shall return and anoint the body. Then the tomb shall be sealed and guarded by soldiers. Oh, proud am I that I might do my poor part by giving the tomb which was hewn in the flint ledge for me to the Great Dreamer for a last resting place. And, thou mayest well be proud that thou canst provide this rich offering of myrrh and spices.

NICODEMUS *(with a gesture of unconcern):* Oh, that is nothing. I loved The Christ, and in my weak way I offer my last token. But it is nothing. Nothing.

(Mary, the Mother of Christ, approaches Nicodemus and lays her hand on his shoulder.)

MARY, THE MOTHER OF CHRIST: Good Nicodemus, how can a breaking heart give thanks to thee at this hour. Thou art a true friend. The Great Jehovah will surely reward thee.

(Nicodemus bows low and is greatly pleased, it is plain to see.)

NICODEMUS: My good Mary, it is nothing.

(Mary Magdalene approaches Nicodemus, but more cautiously taking the man in with careful scrutiny from head to foot.)

MARY MAGDALENE: And, sire, may I add my word of thanks to thee. Thy neighbor, Joseph of Arimathea, has often spoken of thee as a neighbor and fellow townsman. I add my poor thanks to those of our beloved Mary.

(Nicodemus is obviously much pleased by this speech of Mary Magdalene's, and bows low, taking her hand and kissing it with a sensuous leer. Mary Magdalene recoils slightly.)

(Mary, the wife of Clopas, approaches Nicodemus.)

MARY, WIFE OF CLOPAS: As a friend and neighbor, I add my poor thanks; but tell me, hast thou seen my husband?

NICODEMUS *(taking her hand and kissing it with the same sensuous leer):* Ah, yes. He was here with me until but a moment ago. I then asked him to do me a favor. These gifts of myrrh and ointment seemed so poor and mean that I dispatched him to the town yonder to procure more for me. "I am ashamed," I said, "that I have so little to give to The Christ; wilt thou go and bring me more myrrh and ointment if I provide the money"? Of course my good friend, Clopas, went at once. He was delighted to do this small service for me. He should be returning soon. *(Peering down the road.)* Ah, I was right. He comes now. I see he is not carrying the ointment. I remember, I told him to have a slave bring it.

(Clopas appears with a guilty look on his face. Nicodemus waves him a greeting, but looks about and touches his lips for silence and then greets Clopas.)

NICODEMUS: Ah, my good Clopas, I bid thee welcome! As thou seest, our friends are here with me. We were just now speaking of thee. Joseph has just returned from the tomb which he provided for The Christ. In a moment he will have the rest of the ointment and myrrh and then shall we all go to the tomb of The Christ and anoint the body.

(Both Clopas and Nicodemus exchange glances. Both are very nervous, and keep looking down the road in the same direction from which Clopas has come. Once Clopas nods slyly at Nicodemus and cautiously points down the roadway to indicate that his purpose has been accomplished.)

MARY, THE MOTHER OF JESUS *(approaching Clopas):* Neighbor, this has been a day of horror for me. It is a great comfort to have friends like thee near me now.

MARY MAGDALENE *(taking the arm of Mary, the wife of Clopas and approaching Clopas):* Yes, neighbor, when we return to the tomb of Our Dead, we have a great desire to have thee and thy good wife accompany us.

CLOPAS: We will.

NICODEMUS: Let us wait for a time and then we will go. Let the women take seats on these great stones by the roadside. *(They take seats.)* I am sure it will not be for long. The ointment and myrrh will soon arrive. *(Suddenly.)* Ah, I have an idea. Suppose my friend, Clopas, and I go ahead toward the tomb and see that all is well. Joseph may remain here with the women and when the rest of the ointment comes, he may bring it. By that time we will have had everything in readiness at the tomb. What sayest thou?

JOSEPH OF ARIMATHEA *(Seeing the women nod assent):* It is well. I will remain here. Go thou, both of thee, on ahead. When the servant comes with the ointment, I shall follow.

(Nicodemus and Clopas nod significantly at each other, and start down the roadway. After they have gone a few paces they look back and see that the women and Joseph are not looking, being absorbed in glancing down the roadway toward where they expect the servant to appear with the ointment. Nicodemus and Clopas then hide behind two great stones. Suddenly, from down the road in the direction toward which Joseph and the women are watching, rush the two soldier-servants of Pilate, who were with Pilate earlier. They seize Joseph. The women scream and huddle together.)

JOSEPH OF ARIMATHEA *(struggling):* What means this? Let go your holds!

(The soldier-servants grapple with him and start dragging him away while the women scream again.)

LARGER OF THE TWO SOLDIERS *(in a loud voice):* Come along, thou fool. Dost not know it will do thee no good to resist the great Pilate? He has given orders that thou be put in irons! It is not safe for a man who gives his tomb to a mad vagabond poet-carpenter to be at large, he says. Come, fool, and we will give thee another tomb!

(They drag the struggling man away and the women huddle together and scream again.)

(Curtain.)

Three Poems for Holy Week

(1)—Holy Thursday

Where heads do bow
In Jesus' name
There I go now.
It is the same
If those around me
Think it be
A martyred youth
Of Galilee
Or God Himself
Upon the Tree.

(2)—Good Friday

Timbers crossed on Calvary
Cast their height across the sky.

In our craven, muddled day
There is still a God-like way.

One thing raises Man above
Grass and beast, and that is Love.

(3)—Easter

Christ, who in the cool, fresh morning left the tomb
And slipped away to your own Galilee,
Over the hills that decked in April bloom
Dipped green and purple to the Syrian sea.

What silence, what eternal mystery
Veils from our eyes those days of your release
When, your three hard years finished, you went free
While sky and hillside offered you their peace!

MILDRED WHITNEY STILLMAN

Crosses

A cross on Calvary
And a God dying,
Dying for love of men.
The earth reeling
And thunder pealing
And the veil of the temple rent in twain.

Ten million sons of men
In war graves lying,
With flimsy wooden crosses at their heads.
English, French and German crosses
Belgian, Austrian, Russian crosses
American, Slav and Italian crosses
All pointing to the sky;
Stretching pale, pitying, futile arms over the dead.

Ten million soldier lads
Gallantly dying,
Dying for God and home and native lands.
All with the name of Jesus on their lips,
Hate in their souls and murder in their hands.

A cross on Calvary
And a Voice crying,
"Father forgive! They know not what they do!"

ESTHER BARSTOW HAMMOND

Comments from Geneva

The Case for General Disarmament

[From Our Special Correspondent]

Since I am interested especially in total disarmament, I have rejoiced to note many signs pointing toward general disarmament. As the best, I think only, way to cure a drunkard is for him to stop drinking; so, the only way to cure man of his collective murder insanity is to take away his arms. Increasing multitudes are thinking this way about war. While the committee planned for a conference for the reduction and limitation of armaments, increasing numbers are talking about *general* disarmament, yea, total disarmament.

Little nations. It would not be difficult to persuade the majority of the nations to follow gallant, wise Denmark, but the "Big Powers" strut around, like cocks in a barnyard, and the little fellows feel that they are not secure without a set of spurs! That is going to change. What good, anyway, is the tin sword of the little nations? Somebody ought to start a "Denmark Club." It is time that the little nations were rebelling against the big fellows. What right have "Big Nations" —Italy, Japan, France, Germany and Britain—to sit *forever* on a Council, like a Board of Directors, and hand out judgments, as dictated by their own wisdom and greed? None whatever. This allocation of power is enough to condemn the League of Nations unless it is changed. It is morally impossible for that to continue. Get up, little nations! Assert yourselves! Form a respectable society of non-murderers. Better be small and decent. You may be lonesome for a while. The decent are so always—but I think I detect a spirit of sanity springing up in nations like Sweden, Norway, Holland, Spain, Canada, Australia that is ready to break, not merely shorten, the sword.

Germany. Everyone was deeply interested as Dr. Bruening walked forward to the platform. He was greeted with hearty applause from the galleries and the delegates. (I fear that this had a little to do with the order given out prohibiting applause. I thought when the order was given, there, one feather gone from the bird of freedom!) I was deeply moved by Dr. Bruening's speech. Almost the first time this great people had spoken to the world about war.

Germany is disarmed down to the bone. I am personally convinced that in spite of the suffering and humility that have been the unmerited lot of the Germans they will look back on their disarmament as a great move upward in their development—provided they go on in patience. It was tough. It is tough. She will win. And it looks as if she might be the model and the great argument for general disarmament.

Germany was in the limelight. Covetous eyes were not looking upon her but a soft light came from all the spectators' eyes. It was the message of an oppressed people. My seat-mate, an intelligent Hollander, whispered at the close, "Awfully good."

Bruening spoke of disarmament, not *reduction!* I am especially interested in this aspect of his words. He hoped for a "radical disarmament on the basis of perfect equality of rights and duties." (Any other way is sure to lead to failure.) And, again,

. . . "general disarmament, far from threatening the security of States would rather strengthen it. . . . nothing can rid us of the responsibility that would be ours, if we failed to attain a definite solution of the problem of general disarmament. . . The German people ask that their own disarmament shall be followed by general disarmament. . . The German people will stand for a general disarmament which must create for all nations an equal measure of security."

Now, some may say, this would be fine for Germany. Well, what if it is? It would be fine for everybody. I rejoice that here was a great intelligent people putting for the goal of their endeavor—not reduction, nor limitation—but real disarmament, general disarmament. Germany, for a century, has led mankind in so much of highest good—perhaps she will lead in permanent peace, a place I covet for America. First in peace!

The Soviet Union. Everyone listened intently when M. Litvinoff spoke—some to agree, some not to agree. I was especially interested in the way he put the matter of general disarmament. One may not accept Soviet economics, and still be moved by the argument for general disarmament. In listening to a voice from Russia, one should remember that Russians are a peace-loving people, and need not be surprised to discover idealism of a high order coming out of Russia. Some thirty years ago, a proposal for world peace came from no less a person than the czar of Russia, and it was neutralized by Anglo-Saxon "common-sense." If that voice out of Russia had been heeded, Europe might have been spared the late holocaust.

I thought, while Litvinoff was speaking: here is a message that would save the world from war, mankind's cancer—and, yet the ears down on the floor below will not listen, because of fear, prejudice or doubt.

Let us look at his plan, and note the plea for general disarmament. Listen, while Litvinoff speaks—in plain English:

"Popular clamour for the abolition of war cannot be satisfied by the slight reduction of armaments or war budgets—what is required is to find a way to put an end to war.

"My government has for ten years proposed total general disarmament as the only way of putting an end to war. In making this proposal my government took into consideration the demands and claims of the peoples throughout the world as well as the spirit of its own people.

"The reduction of armaments is incapable of guaranteeing us against any war, especially if such reduction is not very radical. We must endeavor to make war itself impossible since it is the people who suffer, both in the victorious and defeated countries, and moreover, as the last war has shown, the people in all countries.

"We have the conviction that the only infallible way to the solution of the problem of the organization of peace, the problem of the averting of war, the problem of assuring security to all nations, is the way we have recommended, the way of general and total disarmament. Total and general disarmament is the only effective guarantee against war.

"Had our proposal of four years ago been accepted at the time, the events in the Far East would not have occurred, there would have been no threats of a new world war, and the economic crisis now being almost universally experienced would undoubtedly have been less acute.

"The idea of total universal disarmament is distinguished by its simplicity and by the ease with which it could be carried out. . . . Identical security and equality of conditions for all countries could only be arrived at by total disarmament.

"We have no illusions as to the fate in store for our proposition. (What a pity he felt the necessity of saying this, a proposition such as might have been found in the writings of the Sages.) We are willing to discuss any proposal for reduction of armaments, regarding it as first steps toward total disarmament. We might add that we were the first to propose

the complete destruction of the most aggressive types of armaments, including tanks, big guns, big battle ships, aircraft carriers, bombing planes, chemicals, bacteriological warfare and the like.

"We will warmly support any proposals approaching or outstripping our own. We will support the equal rights of all particiants in the Conference, and equal security for all states.

"My country is in less favorable position as regards security than other countries. . . . Even now, one of the strongest naval powers refuses to establish normal peaceful relations with us. . . . Despite all this I am empowered to declare here the readiness of the Soviet Union to disarm to the same extent to which others first and foremost those at our borders may agree. . . . The creation of effective security against war can only be carried out by means of total and general disarmament.

"Security against war must be created. This security can never be achieved by roundabout ways, but only by the direct way of total general disarmament. . . . This idea is by no means utopian in itself, but it can be made utopian by its rejection by the other states represented here. . . ."

Whoever uttered those words, I could not withhold the conviction that they were of highest importance, and in the interests of mankind ought to be made the basis of disarmament. I would be proud if the representative of my country had spoken them, instead of some good and suggestive words, that do not breathe the spirit of adventure and the great West of Whitman, Lincoln and Ben Franklin. If the cautious British delegate had offered them, I should become an Adventist and believe that the Christ was coming, quite soon. If France had spoken those words for total general disarmament, I should be willing to believe that Victor Hugo and LaFayette had come back.

Why is man forever rejecting the highest? This is the third time that this offer has been made. If it is sincere, test it. Surely, nothing could be blacker than the prospect of accepting a makeshift plan of reducing. If there is doubt of sincerity, then call the bluff. God has often been known to travel incognito.

Other Voices. There is the Women's Peace Union —whose representative, Mrs. Frieda Lazarus, New York, is crying day and night for total Disarmament *now*, declaring,

. . . war is a crime against humanity and there can be no compromise on a moral issue. The League of Nations is not functioning successfully because it sanctions the use of arms. . . . No society for international amity can function until the entire war machinery is eliminated. Reduction in armaments is a shortening of the sword, leaving the nations in the same relative position. What is needed is a breaking of the sword. . . . Nothing short of laying down of arms will provide for genuine disarmament.

The voices of the millions of women—world wide —that were heard by the Conference still reside here— they will not be comforted unless the sword is sheathed forever.

And, there is the European Youth Crusade, organized under Donald Grant of the F. O. R. which proposes by meetings and petitions all over Europe to "march on" Geneva, calling for Disarmament and World Peace.

This is the note I seem to catch from different sources—from the spokesmen of Germany and Russia —from the children and the women: there is but one thing that will satisfy us and let us lie down in peace, and that is General Disarmament, and until it is done we cannot rest!

SYDNEY STRONG.

Is Conscience Superior to State?

Conscience has been defined to be the consciousness of the moral goodness or badness of one's own conduct or motives, together with a feeling of obligation to do right or be good. A State is a body of people occupying a definite territory and politically organized under one government.

A member of Society, while still in his 'teens, begins to realize that he is a subject of the State. It may take him for military service before he is of age. When he reaches his majority it may tax him beyond his means; it may regulate his personal habits; it may dictate, through zoning laws, where he may live; at what speed he may run his automobile; how many hours he may work and the amount of pay he may receive through living wage scales; what color or condition of person he may marry; the treatment of his children and how many days they must attend school; what liquids he shall drink and the quality of meat and other foods he shall eat; what kind of barber shop he shall patronize; and the percentage of shoddy there shall be in his clothing—in fact there is scarcely an act he may perform which is not regulated or proscribed by National or State laws.

He is conscripted in time of war against his will or conscience. The term "conscientious objector," came into prominence during the World War though there had been such since the dawn of creation— Mother Eve being the first who rebelled against the boredom of old Adam and who tried to get a little variety into the tiresome Eden and suffered exile for it, as have many of her followers. Socrates was treated to a dose of hemlock for his revolt against the established order, while Galileo got the rack for his "the world do move" theory. Martin Luther's "Here I stand—I can do no other" transformed the religious world. Karl Marx, Lenin, Eugene V. Debs and Victor L. Berger set millions to thinking about some remedy for the evils of capitalism. John Brown was ahead of his time in taking the question of human slavery into his own hands. Henry George objected to the practice of penalizing home owners for their industry while letting possessors of vacant lands go almost free. John B. Gough, a reformed drunkard, turned against the drinking practices of his time as did Neal Dow.

Eve was not the only woman dissenter. Centuries ago, a Persian woman tore her long, hindering veil from her face and was strangled with a wire at the behest of her outraged husband. Dr. Mary Walker, a resident of Washington, objected to hampering skirts and stays and got a special law passed by Congress that she might don shirt, vest, coat and pants, paying the penalty of her independence by jeering mobs who followed her about till the novelty wore away. Bloomers, named for the first suffragist who adopted them, brought ridicule upon the pioneers of the franchise movement. Lucretia Mott, Lucy Stone, Susan B. Anthony, Elizabeth Cady Stanton, Anna Howard Shaw, and Carrie Chapman Catt resented taxation without representation, fighting through to victory. Frances E. Willard carried on the work of Gough and Dow. Jane Addams, universally recognized as the world's greatest humanitarian, with forty-two years at Hull House, that refuge for every race, creed and idea of whatever nature it may be, stands out pre-eminent in America and the world for

her work against War and the right of every human soul to life, liberty and happiness.

Eighty years ago, Henry D. Thoreau, of the Concord School of Philosophers, wrote a book on "Civic Disobedience" which Mahatma Gandhi, the greatest conscientious objector since Christ, took with him into his present imprisonment. In this work, Thoreau says, "There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power from which all its own power and authority are derived and treats him accordingly." In other words, Thoreau laid down the principle that the State was made for man and not man for the State. This should in itself justify the conscientious objector in his refusal to serve the State when his conscience says "No."

This issue has been brought before the Supreme Court in recent days on appeal from a lower court in the naturalization case of Prof. Douglas Clyde MacIntosh, of Yale University. This educated Canadian, in applying for citizenship, when questioned as to whether or not he would defend this country in time of war, replied that he would do so only if he felt it was for a righteous cause—that it would be a matter of acceptance by his conscience; whereupon he was denied naturalization. On appeal to the United States Supreme Court, the lower court was sustained by a characteristic vote of five to four, the minority vote being cast by Chief Justice Hughes, Justices Holmes, Brandeis and Stone. Liberal interpretation of the Constitution lost its greatest friend through the resignation of Justice Oliver Wendell Holmes, but a worthy successor has apparently been found in Justice Cardozo, of the New York Court of Appeals.

In the similar case of Rosika Schwimmer who, upon being asked, declared she could not kill, citizenship was denied and the Supreme Court affirmed the decision, Holmes and Brandeis dissenting. Hughes was not on the bench at that time. Holmes wrote a scathing minority report, insisting that to make human slaughter a qualification for citizenship was in direct violation of the Sermon on the Mount.

Man-made opinion in high places sets aside the Divine Commandment "Thou shalt not kill." The ruling in the MacIntosh case led immediately to protests from all over the country and especially from the great majority of the religious periodicals of nearly every denomination, together with the liberal press. These see in this decision that the Bill of Rights is destroyed, that no alien can be admitted to citizenship unless he can surrender his conscience to the governing and legal powers no matter how immoral, brutal, wicked, and vile they may be. The government is God! and the divine right of the state is re-established. As a protest against this assumption, the religious and other journals have published a statement which their subscribers and others are requested to sign and to forward to Congress. This statement recently appeared in UNITY signed by its editor, John Haynes Holmes. It insists that God alone is Lord of the conscience and that we must obey God rather than men and in other respects is antagonistic to the oath of allegiance, which, under this decision, now implies the giving of an absolute pledge to hold one's personal conscience in subservience to the will of Congress as the final interpretation of the will of God. The statement further repudiates the obligation which the Supreme Court's decision declares to be binding upon all citizens, whether native-born or naturalized, and declares that it is the essence of tyranny and that the signers refuse to be bound by it. Congress is then asked to amend the naturalization law to unbind the consciences of American citizens and to insure that no alien who is otherwise qualified and who is willing to be subject to the same obligations in all respects as a native-born citizen, shall be refused citizenship. In furtherance of this protest, Congressman Griffin has introduced a bill to remedy the present situation which should receive the support of all justice-loving people.

Albert Einstein, the foremost scientist of the day, is a conscientious objector of the first order. He has organized a War Resisters' League with headquarters in London and has prepared a letter which he has asked the peoples of every nation to sign and to send to the heads of their respective governments, serving notice that in the event of war they will have no part in it. The most scathing indictment of war I have ever read came from the pen of Einstein two years ago in which he said that soldiers should not have brains with which to think, but only legs and feet to march them to their doom. An officer of the American Legion in California wired the Federal authorities in Washington to prevent Einstein from landing at San Diego as he was a pacifist. In answer to such ridiculous protest, San Diego gave Einstein the greatest welcome ever accorded a foreign visitor.

Conscientious objection to war if carried out on a sufficient scale might conceivably weaken the State, as Norman Thomas in his "Is Conscience a Crime" has pointed out, but this would be justified, in my opinion, as it would compel the world to disarm and abide by treaties and arbitration. The argument that the objector is a slacker as someone else must defend his country for him, is answered by the fact that a war is never won by the so-called victors; that it is wholly and eternally a sin, an evil of destruction, demoralization, death, and sorrow; a denial of Christ's teachings. Japan's militaristic machine, responsible only to the Emperor and not to the people who must finance it and participate in it, is a fitting example of the workings of despotic power and force over the dictates of love, justice and conscience.

LUTIE E. STEARNS.

Miracle

When I was young, and all credulity,
Life was full of endless mystery.

My middle years were years of woe.
I saw my fairy fancies go.

From month to month, up through the years,
I had no wish for laughter or for tears.

The past few months have brought a change.
My life is feeling all the range

Of joy and sorrow, and the wonderment
That all the mysteries of old had lent.

Old tales again are beautiful and sweet,
For I have bound the shoes of childhood on my feet.

SHELDON CHRISTIAN

The Study Table

New Books

Richard Wilhelm's death was a real loss to the study of things Chinese. Through a period of a dozen years his books followed one another in rapid succession. They dealt with the philosophy, the literature, "the classics" and the psychology of the Chinese. Scholarly in matter and treatment, they were still works of popularization. But a small part of his contributions has as yet been translated into English. Some time ago we noticed his little book, "Confucius and Confucianism." Today the English translation of his "Short History of Chinese Cvilization"[1] has come to our table. Our author claims that it is a pioneer in its field. He says: "The historical literature in China is almost immeasurably vast, but there exists as yet no history of Chinese civilization." He here attempts to meet the need. It is no easy task to try to trace the development of a civilization through four thousand years and to compress the result to a compass of less than three hundred pages. Wilhelm starts by outlining the sources of such work—dividing them into *Chinese historical records* and *direct sources.* As a background he sketches Chinese life and culture as they were in the most ancient times of which we have knowledge. With this beginning in mind, he attempts to trace the changes and development that took place in culture through period after period. Daily life, social organization, governmental form, philosophical thought, religious ideas, literature, industrial arts, fine arts, these are some of the culture elements, which he attempts to follow in their changes through the ages. He assumes a knowledge of the actual history of the nation on the part of his reader and does not go into it. It is evident that in his book we have only a sketch, but it is a sketch which will be of great assistance to students and is a foundation upon which future workers can build. There are of course chronological table and bibliography, both useful. There are more than thirty plates made from photographs of objects; they are beautiful but have only the remotest connection with the text. The text-illustrations come nearer to being pertinent, but few even of them can be said to *illustrate* the text. The book will have permanent value.

A Chinese story by Mrs. Miln is always welcome. "The Vintage of Yon Yee"[2] maintains her usual standard. It is a love story, in which five different love affairs run parallel, with the unusual outcome that, while all five come to an actual crisis, not one reaches an expectable culmination. We do not particularly like the title. The word vintage as here used seems somewhat far-fetched. Apparently it means stocks or strains of worth and merit, sterling traits as represented in her characters. It is a story of the hour in China, when *extraterritoriality* is the thought in every mind, the word on every tongue. It is a story of "foreign" life and most of the characters are British. The heroine is Eurasian, child of a British father and a Chinese mother. She is the result of a legitimate and loyally observed marriage and has had every advantage of education in England and great wealth in China. Left early without a mother, her father was devoted to her as he had been loyally faithful to her mother. The story runs through exciting scenes in Shanghai, in Hangkow, and in the far interior where the girl goes to visit her grandmother and where the scene of the story is largely located. Country life of high type is depicted. Excitement is given by a bandit attack upon the splendid old country place. The Chinese grandmother, the girl, her father, the other various characters in the story—even to the often-ridiculous Lady Mary Saunders—prove to be good "vintage" in every crisis. The significance of the story lies in the Eurasian girl. The story is a plea against mixed marriages and it seems to us that Mrs. Miln puts her finger upon the very heart of the problem. No simple biological impossibility is involved. Children of mixed marriages may be beautiful, intelligent, attractive; they may have many admirable qualities. But there is always a struggle within. The Eurasian is not one, but two persons. We are all of us more or less torn by internal conflict; we inherit from both parents. But the Eurasian is constantly under double leading. It is this fact that Mrs. Miln brings out and I know no other book of fiction in which it is so clearly and strongly stated.

We confess that there is much about Strickland's book[3] which we do not understand. In the prefatory note we are told that "the pamphlet was written about two years ago." But this note is dated 1908. There is no evidence that the book is a second edition. It has, therefore, apparently, been held up not only the two years mentioned but twenty-three years longer. In 1906 there was an immediate and comprehensible incentive to its writing: on the title-page it is stated that the book is an open letter to Lady Arthur Somerset, who had made some criticism of the Dutch as administrators of Java. Apparently she had called Java "the dark spot of the East." Strickland's book is a reply intended to show that the Dutch have been far more successful than the English. He insists that conditions in Java are vastly better than in Ceylon, South India, Singapore, Australia or New Zealand. One can only wonder whether Lady Somerset has lived through the quarter century since this open letter was written. It seems that Mr. Strickland is himself an Englishman, once a baronet, a wide traveler, a collector of shells, an investigator in botany, a man of literary taste and linguistic ability, who has translated Slavonic stories and folklore. Perhaps the present condition in India impels him to the publication of his long-delayed "Pagans and Christians." We have some sympathy with his general attitude. His suggestions are often keen and worth while, but he is unduly fierce and bitter. He calls attention to the fact that beautiful Ceylon, once densely populated and now capable of supporting a population three times as large as it has, is a country in which the people are unhappy, diseased, vicious and dwindling; in Java the native population is contented, in good condition and rapidly increasing. He seems to successfully demonstrate his thesis that the really black spots in the Far East are those where Britain has had control. His general attitude is fairly shown in such a statement as this:

> Go where you will, the English settler takes it for granted that Providence has intended the native race to die out and

1. A Short History of Chinese Civilization. Richard Wilhelm. New York: 1929. The Viking Press. 8 vo. pp. 284. Price $4.00

2. The Vintage of Yon Yee. Louise Jordan Miln. New York: 1931. Frederick A. Stokes Co. 16 mo. pp. 360. Price $2.00.

3. Pagans and Christians or the Black Spot in the East. W. W. Strickland. New York: 1931. B. Westermann Co., Ltd. 16 mo. pp. 149.

disappear for his peculiar benefit; and he takes good care by means of wholesale murder, theft, and fraud that Providence should indeed be of the same opinion.

The eleventh number of the Vassar College Publications in Folklore is "Folklore in America"[4] by Dr. Martha Warren Beckwith. It is a carefully thought out presentation of the claims of folklore as a subject for intellectual discipline. It falls under three Parts: I. *Definition of the Field;* II. *The Method of Folklore; III. Folklore in America.* Rather early in her discussion, our author defines—"Folklore is the study of human fantasy as it appears in popular sources." This emphasis upon fantasy is made throughout, not only by Dr. Beckwith but also by many of the writers whom she quotes. A "preliminary statement" perhaps gives a better idea of the author's intention than a detailed analysis of her work. In it, she says in part: "This paper is presented as a challenge. It is no final pronouncement upon the science which it attempts to review." It is addressed to students rather than to scholars or to popular audiences. Opposition to solutions here presented for controversial questions will not be without value for the clarification of the whole subject. Folklore is a science scarcely out of its swaddling clothes. There is no consensus of opinion even upon the English spelling of the word, much less upon the exact scope and method of the subject. This survey of our American field attempts necessarily to indicate tendencies rather than to cover the whole field of research actually achieved. The list of selected references is good—both in its selectiveness and in its inclusion of the latest and best European writers, not always well known to American students. We are rather surprised not to find *Mexican Folk-ways* in the list of periodicals given. It surely should be there.

FREDERICK STARR.

4. Folklore in America. Martha Warren Beckwith, Poughkeepsie: 1931. Vassar College. 8 vo. pp. (ii) 76. (Number 11 of Publications of Folklore Foundation.)

Correspondence

Verrier Elwin

Editor of UNITY:

Your issue of February 8th having just reached me, I hasten to send you a correction and some additions to your note on Father Elwin. Verrier Elwin (please note the corrected spelling!) is not a Roman Catholic, but an Anglo-Catholic or "High Anglican" who was formerly attached to the Christa Seva Sangha, a Christian "ashram" near Poona. This ashram is one of the few Christian institutions where Indians and Englishmen can live together in perfect brotherhood. When I spent a few days there in 1930 I found the "Brothers," both English and Indian, wearing *Khaddar* and living in great simplicity.

In 1930 Verrier Elwin (a young man, by the way, with a sparkling sense of humour!) incurred the suspicion of the British authorities. Among other things he visited the Congress hospital at Bombay and gave a ghastly account of what he saw there—marks of flogging and burning with lighted cigarette-ends, arms and legs broken by lathi blows, etc. In short, he saw and confirmed all that Madelene Slade and I had reported of the brutalities perpetrated in the name of Law and Order by our "Labour" Government. He told too in his letters of an English brother at the Christa Seva Sangha who was assaulted and struck on the face with a cane by a British police officer in uniform because he (the Brother) was wearing *Khaddar.*

When the No-Tax Campaign in Bardoli was met by repression and terrorism, Verrier Elwin went to Surat and toured through the district, writing a report that was widely circulated in India, and since Mahatma Gandhi's release in 1931 Elwin has been closely associated with the Congress. Both his circulars and his private letters as well as his published writings have been a great joy to those of us working at this end.

Toward the end of 1931 Verrier Elwin decided to leave the Christa Seva Sangha, give up missionary work, and devote himself to the cause of the Untouchables. With very little money, much faith and one Indian Brother to help him, he was proposing to start an ashram for the Repressed Classes in the C. P. under the joint patronage of St. Francis and Gandhi. I suspect that this constructive work will have been interrupted by recent events.

When Gandhi returned to India this year he sent for Verrier Elwin shortly before his arrest and asked him to investigate the situation in the Northwest Frontier Province. He went to Peshawar, and penetrated as far as the Khyber Pass before he was summarily placed under arrest and deported from the province, his only offence being his inquiries into the behaviour of the police and military. In his report, published in the *Free Press Journal* of January 21st, he declared that Peshawar was in a state of panic on account of government terrorism and that most of the excesses were freely admitted by local officials with whom he spoke while in the city. "This is the frontier," they say, "and you down country people do not understand."

Verrier Elwin gives an interesting account of the "Red-Shirt" organization, and its romantic leader, Abdul Ghaffar Khan. This organization, the real name of which means "Servants of God" is affiliated to the Congress, and its leader is a strict disciple of Non-Violence, known to India as "The Frontier Gandhi." It is interesting to note that while the Aga Khan and his like have been "representing" Moslem India at the Conference, the Frontier Province (which is 97% Moslem) has followed a Moslem *Satyagrahi* in the national struggle for independence. Verrier Elwin emphasizes the fact that a real miracle has been achieved by Abdul Ghaffar Khan and his "Red-Shirts" in driving home the lesson of Non-Violence, for "the Pathan is naturally violent and revengeful." This confirmed the reports last year of Devadas Gandhi (the Mahatma's youngest son) after his visit to the Frontier.

Abdul Ghaffar Khan was arrested on Christmas Day (1931) before Gandhi reached India. This was followed within a week by the arrest of every officer of the organization. According to the figures published by Reuters on February 3, the Frontier Province (these "loyal" Moslems, remember!) accounted for 6,800 out of 22,000 persons arrested since December in connection with civil disobedience, easily topping the list of provinces.

By a series of ordinances the Government drove the Red Shirt organization underground. Whole villages were surrounded and isolated by police and military, and fines were imposed on villages collectively for "holding Congress meetings and picketing." Ordinances, surrounding of "disloyal" villages, and the collective fines can all be proved from official communiques. One village had its water supply cut off for three days. All letters were read and interfered with, while Nationalist papers were not allowed to enter the Province.

In addition to all this official and legalized tyranny, Father Elwin reported an entirely unofficial reign of terror on the part of the police and military, which includes looting, burning of houses and personal assault. *Only* the *Free Press Journal* dared publish this article. The following day its editor was arrested. Meanwhile the Government serves out its statistics of killed, wounded and arrested, reports "all quiet" and tells us amazing stories about "penitent" villagers "offering" food to forces quartered forcibly upon them!

I seem to have got off at a tangent from the subject of Verrier Elwin; but this N. W. F. P. report is his best piece of work, and a very useful one. Articles by him may sometimes be found in *Young India* (if and when it can be obtained) and more frequently in the *C. S. S. Review* (published monthly by the Christa Seva Sangha, Poona). With Father Jack Winslow (head of the C. S. S.) he has written an excellent book on the present movement in

India and its methods. It is published in America by the Fleming H. Revell Company, 158 Fifth Avenue, New York, under the title "Gandhi, the Dawn of Indian Freedom." In my opinion it is second only to Gandhi's autobiography as an explanation of the man, and second to no other book as an explanation of the movement. Verrier Elwin is also a poet and the author of some very beautiful devotional writings.

REGINALD A. REYNOLDS

Lewest, Sussex, England

UNITY a Possible International Forum

Editor of UNITY:

You have published (Feb. 1) a letter from Lydia G. Wentworth in which she disagrees with a statement of mine contained in a letter from me which you published January 4. My letter was not written for publication and I did not know that it had been published. The offending remark was: "If you had piles of money you would not have principles." The statement is rather crudely worded, I admit, and yet, do we not observe about us everywhere that it is "easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven"?

The people who read UNITY, be they rich or poor, could form a nucleus which might exert a very great power in the world. This paper, which has its offices in the Abraham Lincoln Centre, in Chicago, represents the very best American traditions. I know of no paper today, either in America or in Europe, that can be called an "international forum." We have in America several liberal religious papers but they are mostly tied up to some denominational interest. In my opinion, UNITY, under the able leadership of John Haynes Holmes, could be built up to be the one great international forum that every thinking man and woman is today looking for. So it looks to me from Geneva.

Geneva, Switzerland E. H. JAMES

Apes and Men

Editor of UNITY:

I note Esther Lowe Gordon's remark about humanity "groping its way from *ape* to *man*." But an understanding of how this evolved by the ring and canopy process shows that humans and apes evolved separately. That the first ancestors of present-day humans were themselves human beings; and the first ancestors of present-day apes were themselves apes. That any creature which matured enough to reproduce itself via the mating process, was by the same conditions that matured it, fixed too much in its inheritable characteristics ever to have any non-hybrid descendant that was not of its own kind. Incidentally an understanding of the annular evolution of the earth gives us the key to the origin of ancient human beliefs and customs—to practices still followed to this day, often even among folk of the highly mechanized civilization of western lands.

Del Rosa, Cal. VAUGHN BACHMAN BROKAW

The Prohibition Poll

Editor of UNITY:

Receiving a single ballot on the Prohibition question from the editor of the *Literary Digest* the other day, I at once wrote stating that, as my wife also had a vote, two should be sent me if they desired any votes at all from our family; and pointed out that the only fair way to conduct such a vote was to take the names as they came from voting lists; that, when names were taken from a telephone list, naturally in most cases of a family only men received them, which was not fair as it was generally believed that women were more favorable to Prohibition than men. The editor replied in the vaguest way, stating that he could not accede to my request as he could not show any favoritism, with other like bluff. This is an illustration of the unsubstantial nature of a "straw" vote.

Elon College, N. C. C. GUILLET

UNITY in Geneva

Editor of UNITY:

Standing on the corner of Rue de Mont Blanc and Quay Mont Blanc—with UNITY under my arm (front page exposed), who should step up (seeing UNITY) and introduce himself but William Hull, of Philadelphia. We had never met before!

Think I'll have a copy of UNITY put in my coffin!
Good introduction to the Saints that gather at the river!

SYDNEY STRONG

Geneva, Switzerland

The Field

(*Continued from page* 34)

Ninety Years Young

[To Dr. J. T. Sunderland, February 11, 1932]

All hail, dear Dr. Sunderland!
Your birthday we acclaim.
Throughout old India's wonderland
The people bless your name.

Mahatma Gandhi and Tagore
Smile when they think of you;
And freedom's friends in other lands
Are grateful to you too.

A noble life of ninety years
Shines bright for all to see;
A man whose heart is "always young
For liberty," is he.

Whenever Britain does misdeeds
(And oh, the list is long!),
Always some valiant Englishman
Speaks out against the wrong.

And here's a man of British birth,
And brave old English breed,
Who spoke so well on India's woes
He forced the world to heed.

Though he has written fourteen books,
Of value eminent,
"India in Bondage" long will stand
His lasting monument.

This book, suppressed in India,
Gave too much information;
But all around the world it goes
Now, in a French translation.

Chicago University
This graduate names with pride,
For he has scattered golden deeds
Around him, far and wide.

A traveller in many lands,
Around the globe he went;
On missions to the Orient
He often has been sent.

He preached the gospel of the Lord,
As grateful hearers tell,
In England and America,
And Canada as well.

Full seven Indian newspapers
He's read for many years;
He keeps in touch with that vast land
Of hunger and of tears.

If every sweet and grateful thought,
From India far away,
Could change into a fragrant flower
To grace his natal day,

His home would buried be in bloom,
Amid the winter snows—
A hill of blossoms, breathing scent
On every wind that blows.

His heart with knightly ardor glows,
That puts our youth to shame;
Always, dear Dr. Sunderland,
The brave should love your name!

One of your multitude of friends,
My heart-warm thanks I send
For all your work in Freedom's cause,
A fight that knows no end.

May you have many happy years,
And may you live to see,
Or soon or late, the joyful day
That finds great India free!

ALICE STONE BLACKWELL

An Open Letter

Madam Debuchi,
Washington, D. C.
My dear Madam:

Having lived in Japan and loved your country and your people, I take the liberty of writing directly to you, as woman to woman, begging you to put what I am writing before the Ambassador and urge him to use his influence to stop the frightful slaughter of the civilian population in Shanghai.

It is said that the assault on Shanghai was brought about by the boycott of Japanese goods by the Chinese. The boycott is China's only weapon against military invasion, and is one which is approved by the League of Nations as a measure to be used against an aggressor nation. Japan is not only fight-

ing soldiers, but shooting down women and children as they try to escape from burning Chapei.

Surely Japan does not expect Chinese to say: We will not oppose you; you have taken Manchuria, now take the remainder of our beloved country!

Reverse the situation: Would Japan say that to China?

Do you think these military tactics are the way to stop the boycott? Do you think China can be forced at the point of a gun to buy Japanese goods? Doesn't this policy but inflame Chinese hatred and opposition? As W. W. Yen said in Geneva,—Japan is now forcing 450,000,000 Chinese to become militaristic, and is creating greater chaos and greater trade stagnation throughout the world. She is encouraging communistic activities.

The world, at this time, may well recall the words of Napoleon: "Nothing of permanent value was ever attained by force." Germany had to learn this. Japan's militarism will, in the end, turn against her. Baron Shidehara was right when he stated recently that a mistake on the part of Japan will jeopardize her national existence. I think she is now making that mistake.

Millions of Americans like myself believe:

a. That Japan's course of action in China is not for the protection of her nationals there. We are not so naive as to believe that.

b. That the Japanese had not the faintest excuse for bombing Chapei.

c. That the Tanaka Memorial, repudiated by Japanese official statements, has nevertheless, up to present developments, not alone been carried out in every detail, but much worse has developed.

d. That if Japan wishes the world to believe that she has a "friendly interest in China," let her offer to suppress the opium traffic from Japan. The Japanese have denied that there is such a traffic, but it is a demonstrable fact.

In consequence of all this, organizations throughout this country are urging individuals to carry out a boycott of Japanese goods and labor, hoping Japan may realize the horror with which people regard her actions, which may easily lead to war. One bomb in the International Settlement might set not only the Settlement but the whole world on fire. And the people want peace.

Faithfully yours,

(Signed) JULIA ELLSWORTH FORD

Rye, New York

Thinking or Fighting?

How near we are to the animal world! Even in this day of so-called enlightenment there are not a few men and women who can conceive of no way of settling a controversy but by the use of force. The *Milwaukee Journal* rings the changes on the force conception of international settlements when it criticizes very severely the action of the recent Ohio Pastors' Convention in adopting a resolution declaring:

"We will never again sanction or participate in any war. We will not use our classrooms or pulpits as recruiting stations. We deplore the action of making military service, against conscience, a test of citizenship, and military training in college a requirement. In any dilemma of loyalty to country or to Christ we will choose to follow Christ."

Says the *Journal* in commenting upon this position:

"If war did come, the churches that took such a stand as the Ohio pastors outline would be swept aside like chips on an angry sea. There would be no other course open. And they would suffer in consequence. Not only that, but young men whom they might have misled would also suffer. We have had this sort of thing going on for some time now and it has weakened America immeasurably. It is time that pastors who will go so far as to declare beforehand their non-allegiance to America in case of war, be told that in spirit and obligation they have already ceased to be a part of this country."

How much better it would be for the cause of true patriotism and world brotherhood if newspapers would take their cue from these Ohio pastors, mistaken though they may be in the eyes of "one hundred per cent" editors, and begin to demand that statesmen follow the difficult course of using their brains in the settlement of international problems.

Thinking or fighting? Fighting is the easier way, the line of least resistance, but it settles nothing. O for a generation of thinkers—Christian thinkers!

—*Zion's Herald*

Books Received

Cokesbury Press, Nashville, Tenn.
Social Progress and Christian Ideals. Edited by William P. King.
The Present Day Summons to the World Mission of Christianity. By John R. Mott.

Congregational Publishing Society, Boston, Mass.
Hymns of Hope and Courage.—Edited by Anton T. Boisen.

E. P. Dutton & Company, New York.
The Use of the Self.—By F. Matthias Alexander.
The Song of the Lord—Bhagavadgita. Translated by Edward J. Thomas.
O World Invisible—An Anthology of Religious Poetry—Compiled by Edward Thompson.

Friends of India, London, England.
Asoka.—By Will Hayes.
Indian Bibles.—By Will Hayes.

MacMillan & Company, New York.
Religious Realism.—Edited by D. C. McIntosh.
Meeting the Challenge of Modern Doubt.—By James Gordon Gilkey.
The Fourth Gospel and the Life of Today.—By Mary Ely Lyman.

Open Court Publishing Company, Chicago.
The Devil in Legend and Literature.—By Maximilian Radwin.

University of California Press, Berkeley, Cal.
The Prophetic Poetry of Isaiah.—Translated in parallelism from a revised Hebrew text.—By William Popper.

University of New Mexico Press, Albuquerque, N. M.
Givers of Life. The American Indians as contributors to Civilization.—By Emma Franklin Estabrook.

The Viking Press, New York
All Ye People.—By Merle Colby.

James T. White & Company, New York.
Candle Flowers.—By Blanche Lee.
The Run of the Mine.—By Marcus Lindsay Burris.

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